# THE PACIFIC

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Pac Theo Sem
Reading Room

## GOD AND THE WORLD.

Never you worry,
Never you fret;
Flowers shall blossom
Everywhere yet;
Blue must the sky be
Under the grey;
Clouds will blow over
Another sweet day.
Never you worry,
Never you fret;
Spring hasn't flouted
The old world yet.

Never you worry,
Never you fret;
Sorrow endureth,
Joy shall come yet;
Lo, the day faileth,
Night mounts the skies;
Walk in the starlight
Till the sun rise.
Never you worry,
Never you fret;
God isn't done
With the old world yet.

# THE PACIFIC

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W. W. FERRIER - - - - - - - Editor

2716 Hillegass Ave., Berkeley


## PROGRESSIVE ACTION BY A BERKELEY CHURCH..

The First "Christian" Church of Berkeley, by its vote on the question of receiving the unimmersed to membership, by transfer from other denominations, has put itself in harmony with the spirit of the age and has advanced the movement toward church unity.

By a vote of 184 to 65 the church favored the proposition; and it is significant that in its favor was a large majority of the members who have made the church the force it is spiritually and financially. Only three of the ten elders were against the proposition; only four of the 20 deacons and two of the seven deaconesses. The board of trustees consists at present of four persons, and all favored the change. All the members of these official boards voted except three of the twenty deacons who were absent from the city.

It will be seen that the proposition received more than two-thirds of the votes that were cast. There are 325 members; the number voting was 249. Among the 76 who did not vote are many children, and not a few adults if they had voted would have been with the 184. It is safe to say that a full vote would have added to the majority in favor of the proposition.

It is to be hoped that the minority will acquiesce in the will of the majority and that the church will go on unitedly in the good work which it is doing in Berkeley and throughout the world as one of the forces for establishing here upon earth the kingdom of God.

Berkeley is the seat of the Bible School, or Theological Seminary, of that religious body, and the professors therein are members of this church. But the action of the church need not injure the seminary. In order to satisfy all reasonable people, it has merely to issue a statement that the position of the local church is not advocated in the seminary.

That this action in Berkeley is the beginning of considerable agitation in this denomination is evident. While we write the issue of The Christian Evangelist for March 21st comes to us from St. Louis, where this leading paper of the denomination is published. It contains editorial comment on the resignation of the pastor of the First "Christian" Church of Alameda, who recently advocated such a proposition as has been adopted by the Berkeley church The comment as to his resignation is: "This was to be expected. It is not to be supposed that any one of our churches would adopt this practice or long keep in its employ a man who advocated it."

There is every reason, however, for the belief that if the Alameda pastor had allowed the question to come to a vote a majority of the members would have favored the change. And we are informed by a man who is prominent in the affairs of the "Christian" Church in California that there is throughout the state a strong feeling in favor of such a position as that taken by the Berkeley church.

Our own opinion is that the desire for this change is bound to grow, and that it can no more be stayed than King Canute ages ago could stay the incoming tide on Britain's shores.

We believe that ultimately this agitation means more than some of the advocates of this change now desire; that it foreshadows the time when in every church the mode of baptism will be left to the individual choice. We do not believe that the scholarship of the world ever has or ever will be able to show conclusively that Christ ordained that baptism should be by immersion.

## MOTHER LOVE.

Mother-love is a strong force with which to reckon. The Seattle judge realized this when he sought to get a mother to testify against her son criminally charged, and so to send him to prison. The mother wouldn't yield, and was sentenced to thirty days in jail for contempt of court. But no sooner had the judge so sentenced the woman than he took action for her release.

Perhaps the Seattle mother erred. Perhaps it would have been better for the son in the end that he go to jail. But the mother did not think so, and so she saved him that experience.

A writer in a San Francisco paper tells of a mother pleading in court for her brutal son who had abused and beaten her. "Let him go, judge; let him go this time for my sake; he's a good son, when he's sober." But he wasn't; and if he was a little better when sober, he wasn't often sober. However in his time of extremity the mother heart went out to him.

Kipling has written in one of his poem's of mother-love, as follows:

"If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!

"If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!

"If I were damned of body and soul,
Mother o' mine, O mother o' mine!
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!

It is something to the credit of San Francisco in a temperance way that the saloons are to be decreased to 1,500, by a decision of the board of commissioners to issue no more permits until 1,200 have passed out of existence by expiration or forfeiture of licenses.

## PACIFIC COAST NOTES.

Ten years ago the men and boys furnished 18 3-8 per cent of the membership of the Columbia Congregational Church of Seattle. Now the per cent is 30.

The Mount Hermon Association will hold a number of Bible and Missionary Institutes in different parts of California this year. They will give general instruction with special reference to the evangelization of California. Statistics gathered by the Association show that the Protestant forces of the state number approximately 1,200 pastors in regular service, over 200,000 enrolled church members and 47,000 young people connected with the different societies for the young.

The Rev. E. Tremayne Dunstan of the West Seattle Congregational Church was at Oberlin, Ohio, recently where he gave two lectures before college assemblies. Speaking concerning the daily gathering in the chapel for prayers he says: "Professors and students file into the great chapel, but there it is not something which has to be endured, it is a real service of praise and prayer,— stately, dignified, yet withal warm and heartfelt. The old evangelism is still there though in a new setting."

A Southern California article in the Christian Evangelist of St. Louis, says concerning the story of the reclamation of the Imperial Valley as it is told in the novel, "The Winning of Barbara Worth": "This is practically a true history of that marvelous achievement, with a beautiful love story added. It will be of interest to our people to know that its author, Harold Bell Wright, is one of our preachers and that its leading character, Jefferson Worth, is a true recital of the achievement of an elder in our Redlands church."

The union not long ago of the First Congregational Church and Plymouth Church of Long Beach made the Congregational forces in that city much more powerful for good than before. Readers of The Pacific have noted with pleasure from time to time how nicely the work is going on there under the leadership of the Rev. H. K. Booth. Long Beach has several strong churches. Among these is the First Presbyterian which now has a membership of more than a thousand. About two years ago a new house of worship costing $150,000 was built. When it was dedicated in June, 1910, a debt of $40,000 was left. Recently that was liquidated, and a fine pipe organ has been installed. The Rev. Dr. O. H. Mason, the pastor, was a Congregationalist formerly.

Recent statistics gathered in Los Angeles have been summarized as follows: There are about 60,000 Protestant church members, of whom some 20,000 are men. There are about 60,000 Catholics, of whom some 12,000 are men, making 32,000 men in Los Angeles churches. There are 16,000 men in the labor unions, 13,000 unorganized workingmen, about 12,000 clerks of stores and several thousands of Mexicans and other foreigners, who are ordinary day laborers. Ten labor unions were found to have 2,063 members, of whom 911, or more than 44 percent., were members of church, and there was reason to believe that this proportion held in the other unions. Fifty churches reported 20,750 members, of whom 2,958 were laboring men, or more than 42 percent. of their men laboring men, and there was reason to believe that this proportion held in the other churches. Seventy out of eighty labor leaders said they were unqualifiedly friendly toward the Church, and nearly every minister interviewed expressed great friendliness and regard for laboring men.

Of the immigrants coming to the United States in 1911, 54,832 gave the Pacific Coast states as their destination. For California, 25,587; for Washington, 16,040; for Oregon, 4,794; for Idaho, 1,718; for Arizona, 2,651; for Nevada, 919; for Utah, 3,114. Writing concerning "The Christian Care of the Immigrant," Arthur Pierce Vaughn says in an article in The Pacific Presbyterian: "The church in California has a very special mission to those twenty-five thousand souls; and happily she somewhat realizes it and is bestirring herself. The same is true in the states to the north. In Washington the Y. M. C. A. is especially active in its work for these newest Americans. Its schools are held in any available mill, engine-room, payshed or loft. At present its work serves twenty-four nationalities. The aim is always a Christian citizenship for the future. Each of the larger denominations has regular mission work for aliens who have become our neighbors, and whose very names would often be as strange and meaningless to the given church's membership in the Middle West or South as so many tribal names from ancient Canaanitish history. The point is, however, that the church realizes that the immigrant is more than a political problem, and she has her leaders assigned the task of devising ways of meeting and winning him as a 'fellow human being' a 'child of the Father with God-given capacities for a worthy sort of sonship.' They are met as men and women, 'not so different that they have our feelings and our passions.' They are pioneers—and how long has it been since the oldest families of us were immigrants? Our bond to the newcomer is intimate indeed." In view of the coming of foreigners here in large numbers when the Panama Canal is open the Rev. H. R. Miles of the First Congregational Church of Berkeley is giving a series of sermons on the "Coming Immigrant," and what our responsibility will be.

"The relation of Amos and Hosea to Present-Day Preaching" is the title of an article by the Rev. Marshall Dawson, a Pacific Theological Seminary student, in the February number of The Biblical World. We quote a fine and very suggestive paragraph: "The modern prophet must not only be God-conscious; he must also understand his times. The voice 'crying in the wilderness' must give place to that of the greater prophet who can point the way to the New Jerusalem—he is the man that is in demand. The day is past for any John Knox to come forth, without knowing wherefore or to what end, and cry, 'Woe unto the bloody city of Litchfield! Woe unto the bloody city!' The effective prophetism of the present day must be no less specific than was the prophetism of Amos and Hosea, related to definite problems, and directed to ends that are—at least in part—realizable. It will not be sufficient merely to denounce the kedeshah and kedeshim (temple prostitutes—Hos. 4:14) of modern society; the way to their abolition must also be shown. It will not do merely to call attention to the commercialization of the public sources of recreation, by which pleasure is too often turned to excess because excess is commercially profitable. More than this, the 'expulsive power of a new affection' must also be recognized and directed to application, lest the house that has been swept and garnished by restraint and abolition become the prey of seven-fold fiercer devils, for having been left empty. It will not be sufficient merely to stir men and women

from their complacency; the energy aroused must be enlisted and harnessed in the great work of the Kingdom. Ability, therefore, to point the way to welfare, rather than to adorn a tale of disaster, will be the prime prerequisite of the modern prophet. That he has too often stopped with telling the tale of disaster means that he has misread Amos and misinterpreted his Hosea, thinking them, perchance, mere creatures sent forth by Jahweh—'blind mouths'—to foretell the predestined course of wrath. That these prophets were constructive agents, aiming always at specific regeneration and specific reform and welfare, spite of all their threats of disaster—this, the would-be imitator of ancient prophetism has too often failed to grasp."

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## THE MASSING OF THE MASSES.

### A Great Present-Day Movement Considered from the English Viewpoint by the Editor of the British Weekly.

Let us look round as calmly as we may. The week has been black with suffering and menace, and with fear. The shadow of famine lies over the land. We cannot wonder that among many there has been called into existence for the first time that poisonous sense of terror which kills hope and paralyses judgment. It is a feeling never absent in many countries and classes, but for long scarcely present in our own. Security is a primary condition of happiness. The importance of it is known best to those who have lived in unsafe regions of the world. Middle-aged people can look back on dark and anxious weeks in the national history, but there has never been anything quite like this. To get a mass of working men to pull steadily together is a work of tremendous difficulty. It has been achieved on a scale so great as to be quite new. Even now there are few who have not suffered, directly or indirctly. But the future is pregnant with calamity and disaster, much of it irretrievable. There are not ungrounded fears of civil war and anarchy, with their atrocities and devastations. These fears will, we believe, be scattered, and, whatever happens, it is best for us to face the facts as frankly and bravely as we may.

I.

The power of democracy has been manifested on a tremendous scale. Within the last twenty-five years we have often been told that the day of democracy has come. Lord Goschen prophesied that democracy would triumph, and would refuse all guarantees. It would be governed by a class, and would work the will of a class. When Mr. Gladstone passed his great Franchise Bill democracy came really into power. Men saw that democracy had arrived, that it would be strong, that it would be gifted with enormous strength, and clad in enchanted armor. Since then the people have been in power, but they have not known it. Now they know that they have all the power, and they propose to use it, and use it for their own ends. Whether they will call themselves Tories or Radicals or Laborists we cannot tell. What we may be sure of is that under any name they will be intent on the same purpose. Nor will it be possible by artful manipulation to jockey the people out of their power or to disable them from using it. Any such scheme, even if it passed, would soon be destroyed in a whirlwind of wrath. Nor is there going to be any substitute for democracy. Every other instrument of power has been exhausted and thrown aside, and from the judgment of the people there is no earthly appeal.

Very much may be said and has been said about the evils of democracy. Sir H. S. Maine has summed up the case as effectively as anyone. But while it is easy to criticise democracy, it is by no means easy to answer the argument that democracy is necessarily the righteous form of government. Can a nation justifiably delegate a duty which properly falls on itself? The root idea of democracy is that the moral right is with the people, that it is they who ultimately possess the world, and that their betters in wealth, or in learning, or in wisdom have the privilege of advice and nothing beyond it. In any case, Demos is not going to abdicate. What he has gained by long labor and travail he is resolved to keep. He was never so fully conscious of his own strength and right as he is today.

II.

Are we to say, then, that Demos can do no wrong? On the contrary, all through the course of history the people have erred. As an able critic has said, "Though they have chosen great rulers, they have often stoned great prophets," and there is yet little conclusive evidence that Demos will possess the morale which will alone make his strength or his wisdom safe. He may be warlike, he may be selfish, he may love money and ease. He will certainly be liable to make many blunders and to fancy that the world can yield more happiness than it is capable of yielding. But the fact that confronts us is that democracy is the last experiment, that there will never be another.

As to the aim of Demos at the present hour here and all the world over, there can be no doubt. The tendency of the time is perfectly clear. Popular power is being used to increase popular comfort. This is so plain that the predictions of 1884 read very strangely at this hour. Speaking of the verdict of future historians at the time when in 1884 democracy marched bravely forward to its seat, the unquestioned and irresistable master of the Empire, one of the wisest writers of the times said: "They (the historians) may also dwell on that new force of which none of us know anything for certain, not even whether it is really a force—that impatience of privation and want, which shows itself here in an animosity to rent, there in hatred of the prosperous, and in yet another place in a resolve to endure starvation rather than to accept low wages." It has steadily become clearer and clearer that this is the determination of democracy. It takes precedence of every other question. The people are resolved to have a fuller, a better, an easier, a happier life. They have set their hearts on a larger share in the good things of this world. There have been many things to stimulate a desire already strong and articulate. The spread of education has done much. The decay of deference has done something. The ostentatious luxury of the rich has done more. The general emancipation of the mind from merely traditional views counts for a great deal. But the factors of the change are too secret and elusive to be grasped by the hand. Whatever the explanation, what we see at present is the revolt of labor against its lot, and many of the revolters have been spurred on to their effort by want and pain. For a long while the democracy could not combine, and therefore could be thwarted. Even yet it has not learned completely the power of combination. In politics, for example, there is a deep division, and we read this very week of working men in Lambeth pressing forward to welcome old Lord Halsbury. But every day the knowledge spreads, every day Demos becomes more aware of his sovereignty. Every day he takes a stride forward in recognising that he can break the power of those who resist him. Many of the old political issues on which men

have bent the strength of their passion have no interest for him at present. Till the scale of living is altered in his favor, he gives little heed to the mere party politician. For an amelioration of social conditions, for the brightening and lightening of his life, he will do anything. He is not moved to enthusiasm by those who would teach him how to provide for the future. He is not thinking of the future. His heart is set upon the present.

We say that he may often make mistakes. It is not true that the voice of the people is always the voice of God. It is not true that the trust in the people is always wise and safe. It is not true that every popular movement is noble or wise simply because it is popular. There may be in the end a repudiation of all fetters on passion, and this may mean political deterioration. But though it is true that the voice of the people is not the voice of God, it is at least equally true that the voice of the rich is not the voice of God; the voice of the aristocracy is not the voice of God. Supposing that we had been ruled all these years by the graduates of the University of Oxford, would they have given us better government? Did the majority of them ever support any really popular measure? It is best to trust in the people than to trust in a class, for the mistakes of the people will teach them wisdom, while the mistakes of the class will only teach the class to distrust the people, and possibly even to hate them.

Let the disquieted remember that there are limits to all power. The people cannot long fight against permanent economic facts. The working man cannot inflict a wound on the general frame of society without hurting himself. There are limits to the power of labor. There is no force in existence that can tie capital to any country or compel capital to work at a loss. Whether a complete revolution of society is possible or would be beneficial is another question. In any case, such a revolution would have to be enforced on a field other than that of the polls. History shows us that, though check after check dies away, the democracy often trusts temporary control out of its own hands to those whom it believes, and there have been and there will be leaders whom the people love, who do not fear to tell them that for their part they are going in a different direction from the mass.

III.

Whatever happens, we may be quite sure that it is useless to kick and beat and rave in a crises like this. There are facts which are angels of the Lord, saying: "Thus far shalt thou go, and no farther." There are times when violence is imbecility. We would make allowance for foolish talk in a day of agony, but there are leaders of opinion who are striking out so wildly that it needs no sagacity to forsee that they will alienate all those elements of opinion among the people which might otherwise make for conciliation. To describe the working class as a hyena, fit to be governed as such, and to say so in the language of stuttering and screaming invective, means nothing but a prolongation of the war. It is humiliating to read in such a journal as the Standard proposals like this: (1) The reversal of the Trade Disputes Act. (2) The declaring of the strike illegal and the establishment of compulsory arbitration. (3) The passing of an Act to seize all strike funds, if necessary, to close all union offices; to arrest and, if convicted, send to prison agitators as a menace to the public welfare. (4) All interference with the food and other necessaries of the people should be made a penal offense. (5) Disturbed areas should be proclaimed under a brief but drastic coercion Act. The writer in the Standard has set down what many people are thinking. The Observer recommends the revival of Protection. When we consider what Protection did for our country in the old days, and how Protection is turning the German people into Socialists, we cannot help putting the revival of Protection on a level with the revival of cholera. The Pall Mall Gazette recommended on Tuesday compulsory arbitration, the attachment of trade union funds, and the treating of the coal strike as a criminal conspiracy! We shall see whether any responsible politician takes up these cries, and then we shall see what becomes of him. Any one of these proposals, if carried through, would let loose destruction over the whole land.

IV.

Never had the Christian Church a better opportunity than now. The only hope for Demos is that Demos should be Christian. A people's impulses are often capricious. Israel, Athens, Rome, and England all show that the people have had cowardly and blood-thirsty fits as well as moods of magnanimity and faith. The Christian Church is not a mere social force, held together by Christ's teachings or example as a moral philosopher. It is much more than a lecture association or a philanthropic club. Such societies give about as much aid to conduct as freemasonry. What the world needs is supernatural authority and divine grace. Without these the work of social regeneration can never be accomplished. Scientific men have enormously increased our knowledge of the material universe, but they have not taken one hair's-breadth from the mystery that lies beyond. We agree with those who say that if Christianity has no influence on politics it follows that Christianity is false. "Does our duty to our neighbor need a less potent sanction when its object changes from one to many? Do we require divine wisdon to enlighten us as to the duties which concern the happiness of two or three, and can we dispense with it when it concerns the happiness of millions? Take away Christianity, extinguish public worship and private prayer, reduce the Bible to a book like any other book, give us a faithless world, and we shall have the inevitable end of black despair and bitter spite. Unravel the "Syrian thread" from the minds of the people and their texture will be wholly altered. Human society must be regenerated ere it can be turned into a divine community of love, and it is only in such a community that happiness can be found.

For be it remembered there is an appeal from the democracy. There is an appeal to God. The democracy, guided, it is true, by the chief priests and elders—that is, the respectable Conservatives—cried: "Not this man, but Barabbas." "This Man" appealed to God and was answered: "Mine Elect, in Whom My soul delighteth."

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## MORE ANCIENT HISTORY.

### The Miller Scare.

**Rev. Joseph Rowell.**

In the early years of the nineteenth century, one William Miller, an uneducated man, after long study of the prophecies in Daniel and the Apocalypse, evolved the definite theory that the earth would be burned up between the years 1838 and 1844—probably in 1843. His calculations seemed so plausible that many thousands of people, some of them much more learned than he, became his disciples, brought their earthly business to a close, and made all

possible preparation for the Judgment Day. Among these was a young farmer in Claremont, N. H., whose father had given him a farm of 200 acres, with the expectation of spending his declining years with this son on this farm; this young man was a firm believer in Miller's prophecy, and thinking that he might as well have what pleasure he could get while the world should last, sold this farm to my brother and I worked on it for the last three years of my minority, so I had good reason to remember all about Millerism.

During the early forties we had what, in our latitude, were most remarkable displays of Aurora Borealis. Never before or since have I seen such displays. Some who read these lines will recall them. Sometimes the whole northern heavens would be almost a blood red, and sometimes we saw clusters of spires flashing and shifting, but always pointing toward the zenith. One night in the winter of 1844, in New Haven, Conn., we had a wonderful display. The heavens were thickly clouded, and the blood red glow from the north spread over the whole firmament and was reflected upon the snow clad earth, so that we seemed bathed in the reflection of a great but distant conflagration. It was no wonder that the Millerites believed that the world was on fire and the end had come, while thousands of unbelievers were ready to believe that, after all, Miller had prophesied truly. No one stayed indoors, and the streets were thronged with wondering and anxious men and women. Some of the college professors tried to calm the tumult, going about and assuring the fearful ones that this was only the aurora reflected and magnified by the dense clouds, but their words availed little.

A crowd of men and women pressed into the large Methodist house of worship, on the green, and gave vent to their feelings in cries and prayers and hallelujahs. Some of these, expecting to be "caught up to meet the Lord in the air" had brought with them their already prepared "ascension robes" (exaggerated "nighties") and so were ready to meet their Lord. Then a student got a "dinner horn" (a tin trumpet) with a loud, harsh voice), climbed one of the lofty elms that towered the church, and from that height pealed a succession of fearful blasts. The crowd in the building rushed for the open air screaming and shouting: "The world is on fire and this is Gabriel's trumpet." They cried and prayed and shouted, some on their knees and some on their faces, in the snow, and it was hours before the fit was over and the people dispersed to their homes. It was a supremely ridiculous, yet an exceedingly pathetic scene.

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## THE CHURCH OF THE OPEN COUNTRY.

One of the most significant books on our American church life recently published is "The Church of the Open Country," by Rev. Warren H. Wilson, Ph. D., and issued by the Missionary Education Movement. Mr. Wilson's study of the situation is both interesting and instructive. He treats his subject in eight chapters, beginning with a general chapter on "Rural Decay and Repair," in which he clearly outlines the serious condition and the imperative need of the country. In this and the following chapter he develops the statements that "The pioneer was an individualist"; "The pioneer was lonely in his way of life and he was lonely in his thoughts. He had to work and fight for himself; self-protection was his battle all the day long, and his salvation was his thought at night." "The individualist has this exclusive care of his own soul, his own children, his own property, his own pleasure." His virtues were personal and single handed; courage, strength, honesty. His games were individualistic; running, wrestling, jumping, shooting, riding, quoits,—all to show individual skill. His religion likewise partook of the same character and hence came extreme denominationalism.

The pioneer days were succeeded by a life that saw the perfecting of the family life. Each household was sufficient for itself. Here everything was prepared; here was the growing and preparation of all foods; the dressing of raw material and the making of all the clothing for the family. Here the training and teaching of the children took place; the social pleasures became those of the family. "Snow Bound" is the poem of this age. With each household sufficient to itself, the church becomes the family church. Its institutions, as Ladies' Societies, Sunday School, Young Peoples' Societies, partake of the character of the family grouping.

Following this point there comes a speculative period in which men set a value on "The Old Homestead" and exploit it for gain. The owners become city dwellers. Absentee landlordism threatens. This is a passing stage, however, only leading to a coming day.

Then comes the co-operative stage. Each of the foregoing stages has brought elements that must persist. There must be individual virtue and salvation, there must be family and church fidelity. There must remain a commercial value. But there are great evils that adhere from each of these stages when co-operation is the necessity. Individualism stands directly opposed to co-operation and this inheritance of the past explains why farmers are so slow to unite in movements for their own mutual advantage. The commercializing of the farm has led to frequent extravagance and the exhaustion of the soil for the gratification of owners that have lost the real home ties by absence. Co-operation in marketing, in schools, in sports, in study of community problems, all heading up in an effective, inviting church is the ideal held up for the future of the rural church.

In the last three chapters of the book, under the captions, "Poverty and Prosperity", "The Principle of Service", and "Leadership of the Community", Mr. Wilson applies what he has so far said to the individual church. He pleads for a ministry that shall be specially trained for and shall look forward to a regular and continuous service in rural churches.

The book deserves the careful study of all persons interested in the problem of the country church, and particularly of pastors and mission study classes. Not the least valuable part of the book is a bibliography of many interesting books on the subject of country life and the country church. The book may be had at any denominational bookstore or of the homeland societies, the price being 35c., in paper, or 50c., in cloth.

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## A FAREWELL FOR DR. AND MRS. ARTHUR H. SMITH.

All Congregationalists of the Bay Region, are invited as the guests of the First Church of Oakland, to a farewell testimonial reception to Dr. and Mrs. Arthur H. Smith of China, April 2nd, at 8 o'clock. Dr. Smith will deliver an address on "The Opportunities of the Churches Over Against the Orient."

## CONSIDER THE LILIES.

**A Sermon by William Horace Day in the First Congregational Church of Los Angeles.**

Scripture: Mt. 6:24-34; Text, Mt. 8:28: "Consider the lilies."

We have sinned and come short of the glory of God. Therefore we most frequently think of Jesus as the Savior from sin.

We are ignorant. We stumble through our lack of knowledge. We therefore hear him saying: Ye call me teacher and so I am.

But we often forget that Jesus, the Savior and teacher, the prophet of righteousness, and the prophet of truth, was also the prophet of beauty.

He looked upon the world about Him as a poet, and behind the commonest things He saw the spirit in the thing. He looked about Him and said: Behold the birds that fly. Look at the grass under your feet. Consider the lilies. Beginning with the 25th verse of the 6th chapter and through the last of the 6th chapter of Matthew's gospel we read a portion of the sermon on the Mount in which Jesus, as poet, asked men and women to heed the sermon of the lily. This passage deals with the great problem of human worry.

### A Condemnation of Worry.

In the old version we read, "Take no thought for your food, for your drink, for your clothing; take no thought for the morrow. Sufficient unto the day is the evil thereof." Three hundred years ago that was good English, a proper translation of this Greek word, which had a double meaning; and the old English word "take thought" and this Greek word had a double meaning. One was the taking of thought in a good sense, forethought, the use of intelligence; and the other was in a bad sense, that destructive thing we call anxiety or worry. But in three hundred years the English speech has changed, and in our common use, save as the old version of the Bible has retained a touch of the old meaning, when we tell a man to take thought, we never think of meaning that he should be anxious or worry. This is what Jesus really was saying: Be not anxious. The translation of First Peter 5:7 in the revised version catches the two sides of the Greek word, for it is the same word, and instead of reading with the old version "casting all your care upon Him for He careth for thee" we read "casting all your anxiety upon Him, for he careth for thee." And so this morning I want you, first of all, to see what Jesus was condemnning when he said: "Be not anxious about food, about drink, about your clothes." These are the necessities of your life, to be sure, but they have no right to usurp the central place in your attention and your forethought. Be not anxious about them. He never said: Take no thought for what you shall wear. That is your business. He never counseled that we should be careless about the water supply. As the head of a family, or as the citizen of no mean city, it is your bounden duty to take a great deal of care about the water supply. He never said to men or women: take no thought about your raiment, for Jesus came to preach a garland for ashes and the beauty of life is as thoroughly a part of the duty of living as any other form of obeying the purposes of life. But he did say about things so necessary as food and drink and clothing: Do not worry. Be not anxious. And this wonderful passage is a sermon on worry, for it begins, saying: Be not anxious about what you eat, or drink, or wear. Be not anxious for tomorrow, for sufficient is the anxiety for today. And so He comes, condemning this corroding senseless thing which we now call worry. And he condemns it in this passage for two particular reasons: because worry is irreligious and because worry is futile. How wonderfully the text expounds this great principle.

### The Irreligion of Your Worry.

I know that some of our worries are very wellborn, if you please. I hope you are not worrying this morning—but last week the heavens seemed made of brass. It seemed that there never would be any rain. You were anxious whether your ranch was to produce food for your children; you were taking a great deal of thought; you were trying to provide for your cattle, you were trying by your judgment and thought to make the best of a difficult situation. I say some of our worries are wellborn. They come from a perfectly righteous kind of thinking. But just the minute the man who had been taking all the thought he had, using all the judgment God had endowed him with, went so far with his anxious thought as to give up sleepless nights to brooding and to worry—as far as he did that, he the more unfitted himself to meet the emergency, to serve his family as he ought to do. The mother that spends hours in anxious worry, brooding care, unfits herself to manage her home, to direct the going of her children, to render her service in the community, in the church and in the family. Worry is wicked. And when Jesus looked into the faces of people who had the worry lines in them, and I am sure there were many before him on that mountain side in Galilee, he said: Friends, stop looking right in upon yourselves. Look at that bird. It is not anxious; and you are worth a great deal more than that sailing bird. Oh, ye of little faith! Cease the irreligion of worry. There are many wasted lives in Los Angeles today, who somehow have not been able to take hold of the handles of power, and they are weak, because they have forgotten to consider the lily and look at the bird. But not only is worry irreligious, because it indicates a lack of trust in God.

### Worry is Futile.

No man ever did any good thing by worry. Jesus did not say: Take no thought about your stature, if you happen to be short, for by taking thought you cannot add a cubit to your stature. You know what a cubit is, say this length from your long finger to your elbow, seventeen and one-half inches. I fancy it would take a good deal of thought to make one a whole cubit taller, although I dare say some of you would like to do it. Jesus never said that the taking of thought, the use of intelligence, could not make a man taller. I have known, and so have you, perhaps, of a skilled gymnast taking an undeveloped boy and by proper use of intelligence and thought has lifted that boy up from the undersized lad to the normal and overtall man. I have seen wonderful things happen. We know that the skill of such professional men can accomplish much for the growing child. We know too that other women in other cities—of course not in Los Angeles—by having little blocks of wood piled up in the heel of a shoe, have made themselves, not a cubit, but at least three inches taller, so that they might be able to look over their neighbor's hat.

Our Lord said: Worry cannot do these things. Let us look at that text again. When you understand the exact meaning of what Jesus said, it is most illuminating. He did not say: Take no thought, for who by taking thought can add a cubit to his stature. That is not what he said at all. It was all a symbol. He was not talking about a seventeen and a half inch cubit; he was talking about the cubit as a symbol of duration of time, and what he really did say was—by worrying you cannot add a single span to the duration of your life. We all have come to know worry never lengthens life, but always shortens it, and Jesus was right. And so today we see Him condemning worry, that very anxiety which is irreligious and futile, and which is destructive to the best powers of life. Jesus comes to our particular age in the message of these phrases, the great message, and as we go on, you will realize how one of the sublimest messages of the Sermon on the Mount is coupled up with the question of what you have for dinner and the clothes you wear. What a wonderful way Jesus has of tieing very simple and common things to the divinest and most spiritual things.

### We Live in a Worry Cursed World.

All around us there is a great seething mass of life; upon faces of men and women there is the seal of the curse of worry. Men, women, little children seem driven by some sort of armed Nemesis of worry.

I was riding along the street a couple days ago and I met two women, evidently mother and daughter. They

had on new department store coats; they had the newest type of boots, the shortest and most conspicuous skirts; they had a liberal supply, each of them, of bottled complexion; and each was nervously chewing her underlip. The worry lines were deep engraven between the eybrows, up and down, and I looked, and I said: "Lo, the nervous, worry-fevered, restless, American women. They were walking along hurriedly, anxiously. You and I know how they are living,—like many another woman whom you know,—living on the nervous edge of breakdown."

Go along the street and see this same, restless, nervous multitude, peering in at the shop windows, with anxious jealous scrutiny, impelled by the whole mad rush, competition and vanity, which curses our feminine life. See them bending over the counter, scrutinizing, seeking a bargain, in order to satisfy some of the vanity of soul after which the pagans seek. The wretchedness of life! The fevered haste!

And it crowds in at the doors of the church. Alas, it permeates our very religious life.

The other day two women, very smartly dressed,—I mean in the subdued, cultured taste, not with the elaborateness of our uncultured—went into a beautiful church in Newport, and as they went in, they said to the usher: "No other members of our family are coming. You may give strangers seats in our pew,—any dressed in black or white." Mother and daughter were dressed in contrasting shades of red,—if you men know what that means.

You remember the good Bishop who said, before taking up the offering, "Let your light so shine before men that they may see your good looks, and glorify your father which is in heaven."

It has permeated our religious life. I recognize how awkward it is to take off a very big hat in church. I do not think even the most careless or brutalized man is absolutely heartless about that business. But, after all, that increasing evidence of good taste, which at least in more citied communities prescribes that women should wear to church not the latest and most conspicuous creation of an illustrious millinery,—that is not altogether unrelated to a rennaissance in religious piety. So today our Lord comes into our fever-smitten world,—Men do not be too hard on these women of ours. We have not any cause to throw stones. There are foibles on the masculine side as well. If I emphasize the foibles on the other side, it will not be forgetting our own. Into this fevered world the Master comes today. And, if, tomorrow afternoon—if it should be fair—and Broadway crowded with a multitude of women, seeking restlessly what they may add to make personal toilet the more striking or conspicuous and stunning—and these phrases are not without meaning. If we go down the street on such an afternoon, I think we should look into the faces of such women and wish that suddenly the whole roar and noise of traffic might be hushed, and that everything might pause long enough for the Master's voice to reach the most careless, worry-dulled ear, saying: "Why are ye anxious about raiment?"

### Consider the Lilies.

And then I think he might look about him and say,—and let us save the mark in saying—"That Solomon in all his barbaric splendor was not arrayed like one of these. And so to this worry-cursed world He comes with this wonderful message.—Jesus, Savior, teacher, poet,—Consider the lilies.

A little child lay, fevered, in the hospital. The little face was flushed and dry. His hands were hot and he was uncomfortable. Then someone brought him a great box of lilies of the valley! And the little lad was not first concerned to see how they were wrapped, or whether or no the swellest florist's name was on the box. But they brought him this great bundle of lilies of the valley, and the little hot hands went up and grasped the green, cool stems, and he buried his fevered face in the fragrant touch of them, and the fever was stayed.

Consider the lilies. Our time is like a fevered child, chasing the baubles of the flesh and forgetting the ministry of the lily. This is what the lily says to the fevered world. It comes not only saying: "Stop in your mad race after the conspicuous, after fashion, after all these unlovely things, in the social competitions of life. It not only would stop us in this career, but the Master comes with his cure for the worry fever of our life. Consider the lilies. The beauty of the lily is exquisite beyond words, but it is not a beauty that can be purchased at so much a bottle and put on outside. Its beauty and its grace are the silent expression of what is hidden within. And the lily is beautiful, gloryfying God, because the heart of the lily is true to the law of God. Your Father knoweth you have need of all these things; "but seek ye, first," said Jesus, "His Kingdom, and His righteousness, and out of that heart life shall come a new beauty."

Yes, it is your business to be as beautiful as you may, and I am sure every thoughtful man will recognize with gratitude the care which the women of his family or of his set, exercise, that they may be becomingly, tastily, appropriately dressed. They contribute to the beauty and the attractiveness of life. For Jesus come in the interests of beauty, and not as the prophet of ugliness. But when anyone expends money that she cannot afford on hat or gown, when one is not suitably dressed for the particular duty and work which he has to undertake, there is something wrong. If the man that is building or repairing your automobile wears a silk lined frock coat and broadcloth breeches, there is something mistaken. You wou'd call him crazy. And so, if a woman indulges in her desire for the vanities and externals of dress, when she ought to be more simply and suitably garbed, she has sinned against beauty and taste. I know not what the future will bring forth. You remember the conflict that was going on; on the one side was Charles II, the whole type of vanity and display, and on the other side the round-heads, who had learned their lesson from Cromwell and his time, and there was a conflict,—the long hair, velvet coats, silk breeches, silk stockings against the round heads, hair cut short, plain clothes, solemn black, with the simple white collar on their shoulders. The Puritan came and with his fight for religious liberty, brought a new conception of the value of dress, as a part of his contribution to modern life. And if you go to a formal dinner you do not put on a green coat and red breeches,—you wear solemn black, a white tie, white gloves. This is what Puritanism has laid upon your taste, young man. If you want to go beyond this rule, you put on a white and black tie, or gray, you put on a gray silk waistcoat for your dinner. The hand of that mighty Puritan has done away with this pagan worship of externals,—at least to men he has said: "Stop!"— and masculinity for three hundred years has lived by new rules of taste in dress. I wonder what must come before folly will be transformed into wisdom, before the wild shams of insincerity and social fraud will be supplanted by a greater wisdom in dress and deportment among women. There is only one way, and that is Jesus' way. When a man begins to fix his heart upon the Kingdom of God, upon His righteousness, somehow that heart becomes a fountain from which a new beauty and attractiveness comes forth. Why is it that a shop girl walked down the street last night in those fantastic clothes, that abominable hat? What did that poor, half-starved girl want? Men to turn to look at her, men to admire her! True daughter of Eve she is! She wanted it rightfully—wanted the sense of a woman's power. She has a right to that sense. She has simply taken the wrong way to get it, that is the only trouble. If only the soul of that woman was filled by the great things of God, by the wonders and glories of His Kingdom, by the righteousness which makes life after His fashion! If only she, or those who are older, knew better, if only she would learn this wonderful lesson which Jesus spoke, when He said: "Consider the lily"; the shame that lay just across the pathway of that girl, and possible ruin that is before her, would be averted. And instead of a darkened character, she would have a strong and splendid womanhood. And so, all through our lives, we must consider the liles,—God's way of being strong in personality, attractive socially, and appealing to other people and making them desire us. There is only one way. And today I bring to you Jesus' sermon of the lily. Let it touch our lives. Let all the fevered vanity go out of life. Let

our hearts be filled with the new passion for His righteousness and His kingdom, and all these things will be added; for every life is like the flower.

Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand
Little flower—but if I could understand
What you are, root and all, and all in all
I should know what God and man is.

Every life is a flower that ought to have its peculiar beauty, but it ought to be a beauty that cometh from within, an inner obedience of the law of man,—and to some man, some woman, some little child, your life is the flower which he scrutinizes. He is looking at it, root and all, all in all, if happily he may find what God is and man may be.

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## TWENTY REASONS WHY CALIFORNIA SHOULD HAVE A SUNDAY REST LAW.

**Geo. L. Tufts.**

1. Because it is the only State in the Union without a Sunday law. If the other states are right we are wrong. By repealing its Sunday law California withdrew from the Union on this point.

2. Because it holds the unenviable distinction of being the only commonwealth among all Christian nations without such a law. In this particular California is a pagan and a byword in other states.

3. Because the highest type of civilization cannot be attained without a Sabbath of rest. This is the voice of all history. Civilization and the Sabbath are Siamese twins. "The Sabbath is the cornerstone of civilization," said Lord Beaconsfield. "I hold it to be the most valuable blessing ever conceded to man."

**Sunday Rest is a Money Maker.**

4. Because the material prosperity of the state will be increased by a weekly rest day. **Every nation without a Sabbath is abjectly poor.** Lord Macaulay stated on the floor of the House of Commons: "We are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. Never will I believe that what makes a population stronger and healthier and wiser and better can ultimately make it poorer." Man can do more and better work with a weekly rest day. **An eight-hour day and a six-day week are the forrunners of wealth.** A superintendent of mines wrote from Stockton, Cal.: "It is money in our pockets to shut down on the Sabbath." Another one said: "We can afford to give 25 per cent higher wage for a six-day week than a seven-day week."

**Public Morals the Object of Government.**

5. Because the moral life of the state will be elevated. The paramount object of government is to promote public morals, according to our Federal Court. **Morality is the cornerstone of the state.** But "where there is no Christian Sabbath there is no Christian morality and without this free institutions cannot long be sustained," said Judge McLean of the Supreme Court of the United States. Years ago the New York Journal of Commerce testified of the Sabbathless workers on the Erie Canal: "Thousands of men and boys become vicious and debased beyond almost any other portion of our population and they have imparted their own characters to the contamination and ruin of other thousands. They furnish one-half the prisoners of Auburn. This would never have been the case if the Sabbath had been observed on the canals." Ben Franklin asked, **"What are the laws without morals?"** Let grafters and prosecuting courts and assassins' bullets of San Francisco reply.

**The American Sabbath for Americans.**

6. Because two hundred and fifty thousand Christian citizens in the state and thrice as many more morally inclined desire such a law. Jews do not oppose the customs of the nation they adopt as their own. There is a strong movement in their church in favor of changing their Sabbath to Sunday. None but Seventh Day Adventists, under the garb of "Liberty Association," who are only 6,000 out of 2,000,000 population, are fighting the proposed law, **although it will protect them in their right to rest and worship on Saturday and work on Sunday.** Their objection is to uphold a religious dogma, which the state cannot consider. The greatest good to the greatest number would require the choice of that day which has always been the American Sabbath and which is approved by 99 1-2 per cent of the population. This is not a religious statute, but a civil law. We are Americans.

**California Business Men Demand It.**

7. Because business men demand a weekly rest day. They would sell the same amount of goods in six days with a reduction in running expenses. **The right of rest for** each demands a law of rest for all. Their close confinement and strenuous life require a day of relaxation to maintain health and vigor of mind. Sir Robert Peele, Prime Minister of England, said: "I never knew a man to escape failure, in either body or mind, who worked seven days a week." And Edmund Burke adds: "They who always labor can have no true judgement." The business houses of Canada and England observe Sunday closing and a Saturday or Wednesday half holiday without financial loss. Americans can make a living in as short a time as any other nationality. Prominent Jewish firms at Madera, San Bernardino, and other California cities, some of the leading druggists of Oakland and Los Angeles, the barbers of Napa, Eureka and Los Angeles, the butchers, bakers and all lines of trade, who have been doing nearly two months of Sunday work each year without any increase in profits favor our bill. **No man wants to work all the time,** nor to lose his customers to open competitors. The right of rest for each requires the law of rest for all.

**Liquor Dealers Favor Sunday Closing.**

8. Leaders among the liquor men of the country are advocating Sunday closing. The trustees of Modesto enacted a Sunday closing ordinance at the request of the local saloon keepers. Bartenders and the better class of saloonists desire weekly freedom from long hours of confinement, that they may have a day for social enjoyment. They also realize that they must make some concessions to the wave of public sentiment that is demanding their entire suppression. Better, they think, six days of trade than none at all. If the grocery closes, so should the saloon.

**The Sabbath the Best Chief of Police.**

9. Because crime will be greatly reduced by the Sunday closing of saloons. In New York City, as a result of the Sunday lid, and also in St. Louis and other Missouri cities, the arrests for drunkenness were reduced 40 per cent. In one year St. Louis thus saved $18,000 in court expenses; 53 per cent of the arrests for drunkenness in Germany are from Saturday night to Monday morning, while they were decreased 53 per cent in Ireland by Sunday closing. Edinburgh is policed on Sundays, with closed saloons, by 26 men, but 78 are required on week days. London, twice the size of Paris, requires but one fourth the number of police. Count Montalembert, an eminent French statesman, accounts for the difference by the Sunday-keeping habits of London. The moral restraints of quiet Sabbaths are more effective than policemen's clubs. **The Sabbath is the chief of police of the world's metropolis.** "These are facts which make the plea for Sunday closing simply resistless," said the Daily Telegraph of London. Alcohol is the ring-leader in Sunday lawlessness and the swinging doors of Sunday saloons fan the flames of vice and crime.

**A Sunday Debauch Makes a Monday Botch.**

10. Because thousands of workingmen will be in better condition for labor on Monday when they are not on a Sunday drunk. It will be to the advantage of the employer and employee and the families of the wage earners. It is not a fair deal to the employer of labor to have a **Monday botch job from the Sunday debauch.**

**Labor Unions Favor Sunday Rest.**

11. Because labor unions are demanding a Sunday rest day. The American Federation of Labor adopted this resolution at its national convention: "Resolved, That in the opinion of the Federation of Labor there is no necessity for Snuday work. **The labor people demand, not as a privilege, but as a right,** that they should have the Sabbath for their own use. It was made for man." Said Hon. T. V. Powderly: "I believe in Sunday rest. So do the Knights of Labor." President Samuel Gompers writes: "In my judgment it is not only just and humane, but essential to the progress of our people, the perpetuation of our race, liberty of our coun-

try, the moral, material and intellectual advancement of all that one day of rest in seven should be the universal rule. **Seven day workers are positively poor workers.** The organized workers are constantly engaged in the movement to reduce the hours of labor and that also implies the movement to limit the labor of workers to six days per week, in other words, Sunday rest." The California Federation of Labor in its State convention at San Jose in October, 1908, unanimously adopted these resolutions: "That we favor a six-day week as well as an eight-hour day for labor. That we request the next California legislature to enact an effective statute that will provide a weekly rest day for every laborer, not as a privilege, but as a natural right. That this resolution be sent to our secretary to the clerk of both houses of the legislature and also be given to the public press."

**Sunday the Working-Man's School Day.**

12. Because it is the working-man's school day. One day in seven for reading and mental culture would, in fifteen years' time provide the laboring classes a four years' college education. A despotism may survive amid the ignorance of its subjects, but a republic and self-government demand an educated citizenship. Give the sovereign people a weekly release from their slavish treadmill of toil and it will tend to dispel that ignorance which is the mother of vice.

**The Laborer's Home Day.**

13. Because the wives and children of laborers are pleading to have the father home one day of the week. Family duties require his presence and he needs the refining influence of the home life. The protection of the home is more important than tariff or currency questions, declares Col. Roosevelt. The purer the home the better the state.

**Not enough Holidays.**

14. Because Americans have fewer holidays than any other civilized nation. **Man is something more than a beast of burden.** His social, intellectual and moral life demand attention. A Sabbath rest will greatly increase the happiness of the people.

**Not a Union of Church and State.**

15. Because it will promote a religious liberty. Every citizen is entitled to the right of worship. To secure this privilege the founders of our nation came to these shores. But thousands of men and women in California must work on Sundays or lose their jobs. They are compelled to choose between conscience and capital. The proposed bill will simply afford an opportunity for a day of worship to all who desire to spend it in that way. Those who prefer to worship on Saturday may do so with the same freedom and then work on Sunday. This isn't discriminating in favor of any sect, for Sunday has always been the American Sabbath. Declared the Supreme Court of California: **"Sabbath law leaves a man's religious belief and practices as free as the air he breathes."** Neither is it religious legislation, or a union of church and state. Our Federal Supreme Court concurred unanimously in the opinion rendered by Justice Field: "Laws setting aside Sunday as a day of rest are upheld, not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws especially to the poor and dependent, to the laborers in our factories and workshops, and the heated rooms of our cities, and their validity has been sustained by the highest courts of the states." Sunday laws have been upheld by 26 State Supreme Courts.

**Sunday Bells are Liberty Bells.**

16. Because it will promote civil liberty. Said Joseph Cook: "I am no fanatic, I hope, as to Sunday; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which best observe Sunday, constitute almost the entire map of safe popular government." Those Adventists who are raising the cry that Sunday laws are against American liberties are simply making a false pretense, fighting for their Church doctrine behind the shield of liberty. All personal rights are null and void at the bar of public welfare, which is the supreme law. **Men are not asking for the liberty to work on Sundays, but to rest on this "couch of toil."** These Seventh day Adventists, who number only about 1,500 voters in the entire state, are sending out their literature from their publishing house at Mountain View under the deceptive title of Religious Liberty Association," and bearng the portraits of Washington and Lincoln as opposed to Sunday laws. But at the beginning of the Revolution, Washington issued this general army order: "That troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General, in future, excuses them from fatigue duty on Sundays. . . . We can have little hope of the blessing of Heaven on our arms, if we insult it with our impiety and folly." And Lincoln's famous army order of 1862, read: "The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Snuday labor in the army and navy be reduced to the measure of strict necessity." Webster, Seward, Garfield, Hayes, Grant, McKinley, and Roosevelt; and Gladstone, D'Israeli, Shaftsbury, Argyl, Bright and a host of other statesmen defended the British and American Sabbath. But dive-keepers, gamblers, prostitutes and deluded Seventh-day Adventists are trying to destroy this American institution, the bulwark of our liberties.

**An Attraction to Home Seekers.**

17. Because it will make California more attractive to home-seekers from eastern states. Real estate agents find that one of the chief objections they have to meet is that we have no Sabbath. Thousands have had their moral sense shocked when they first came to this state. Parents have a right to expect the legislature to safeguard their homes with a Sunday law.

**Undesirable Citizens Not Wanted.**

18. Because it will deter the undesirable class from coming to California. Gamblers, prizefighters, saloon bums, and the lawless crowd are drawn here because we have the reputation of being one of the widest open states in the Union, especially on Sundays. **It is not the number, but the character of its citizens** that makes a country prosperous. "The development of character is a more important issue than the revision of the tariff," said Senator Dolliver in his speech at San Francisco.

**California Casting Herself Down.**

19. Because it is for the public welfare, as proved by all lands and times, and government is instituted for the welfare of its citizens. Wisely spoke John Bright: "The stability and character of our country and the advancement of our race depends, I believe, very largely upon the mode in which the day of rest, which seems to have been especially adapted to the needs of mankind, shall be used and observed." The chief perils of a monarchy are from without; but the only cause of a republic's downfall is inward immorality. Oh, California, do not destroy thyself!

**A Sunday Rest Law is Right.**

20. Because, in short, it is right according to the standard of all civilized nations and the command of the eternal Ruler that one day in seven shall be a rest from labor and fellowship with the spiritual man. As the goverment is subordinate to the Supreme Law-maker, as taught by Blackstone, so may California's code be made to conform to the eternal law of right that she may not follow the trail of dead and dying nations! Every loyal citizen and the friends of business and labor will vote for the Weekly Rest Day Bill at the November election, to be submitted by an initiative ballot.

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## MINISTER'S MEETING.

A comprehensive paper at the Monday ministers' meeting by the Rev. R. K. Ham on "The Church and the Poor," drew an interesting discussion. Mr. Ham is of opinion that the church loses in that it delegates the care of the poor so much to other organizations, and that federated effort and attention on the part of the churches would

gain for them a hold on the needy which they do not have now.

Next Monday there will be a union meeting in the Y. M. C. A. building, at 11 a.m., and an address on China will be given by Dr. Arthur Smith.

The following Monday the annual picnic and basket lunch meeting will be held in Mill Valley. Ministers and families attend, and always the occasion has proved an enjoyable one.

### CIRCULATING LIBRARY.

The Congregational Home Missionary Society has provided a few books to be loaned to the pastors of our churches. The books may be had upon application by letter or in person to the Society's office, Room 815, 948 Market St., San Francisco. It will be necessary to pay postage on the books both ways. No book may be kept longer than two months. The following is the list at present:

**Theology.**

The Christian Doctrine of Salvation.....Geo. B. Stevens
The Final Faith .....D. McKenzie
The Outline of Christian Theology.....Wm. N. Clark
The Religion of a Mature Mind.....Geo. A. Coe.

**Life of Christ.**

Outlines of the Life of Christ.....W. Sanday
The Man Christ Jesus.....Robt. E. Speer
The Teaching of Jesus.....Geo. B. Stevens

**Sociology.**

Christianity and the Social Crisis.....W. Rauschenbusch
Jesus Christ and the Social Question.....F. G. Peabody
The Social Message of the Modern Pulpit.....C. R. Brown
Sermons on Living Subjects.....Horace Bushnell
Christ in the Heart.....A. Maclaren
The Work of Preaching.....A. S. Hoyt

**Missions.**

On the Trail of the Immigrant.....E. A. Steiner

**Miscellaneous.**

A History of the New Testament Times in Palestine,.... ..... S. Matthews
The Christian Pastor .....W. Gladden
The Country Church and the Rural Problem..... ..... K. L. Butterfield
The Story of John Ferederick Oberlin.....A. F. Beard

### NOTES AND PERSONALS.

The Rev. Huber Burr is assisting in a series of meeting at Cottonwood.

The Rev. Dr. Arthur H. Smith will speak in the First Congregational Church of Berkeley next Sunday morning.

The Rev. E. J. Singer has rooms at the Y. M. C. A. building in Berkeley. He will continue with Olivet Church, Oakland, until the coming of the pastor in August.

The Rev. Miles B. Fisher is expected to return this week from his Eastern trip, whither he went in the interests of the Sunday School and Publishing Society work.

The Rev. Mr. Redburn, recently from the Methodist Church, is pastor of the Boulevard Congregational Church of Oakland. He was received to membership in the Bay Association at its last meeting.

The Rev. H. H. Wikoff, of the Church Building Society, spent last Sunday at Reno, Nevada. Not having been there for six years he noted many changes and improvements. He reports the church work in good condition; and our church there one of much influence in the city life.

Work among the young people at Sacramento will result in several coming into the membership of the church at an early date. Mr. Patten, the pastor, ascertained not long ago that there were only five boy members and two girl members under eighteen years of age.

The Rev. Benjamin Gould presented his resignation as pastor of the First Congregational Church of Fresno on the 10th of March, and it was accepted with regret. He was asked to reconsider, but did not accede to the request. Mr. Gould will stay with the church until it is established in its new house of worship, a description of which was given recently in the Pacific. The new building will be dedicated in May; and he expects to enter on the pastorate of Olivet Church, Oakland, the first of August.

The First Unitarian Church of San Francisco has invited the First Congregational Church to unite with it in a service in observance of the Lord's Supper on the eve of Good Friday, Thursday, April 4. The calendar of the First Congregational Church of last Sunday contained this comment: "Dr. Aked rejoices in this exhibition of catholicity and of the underlying spiritlality which binds together thosewho profess widely divergent creeds. It is a gracious act on the part of Mr. Leavitt to invite us, and it will be a great occasion and one which we shal l always remember when Unitarians and Congregationalists sit down together at the Table of the Lord to show forth his death until He come." The evening this service is held there will be a devotional address by the Rev. Bradford Leavitt, the pastor of the Unitarian Church.

## Among the Churches.

### CALIFORNIA.

**San Francisco Park.**—A moving picture servoce will be held at the regular hour of evening service next Sunday. Mr. Champlin, the pastor, has selected a Christian Martyr series of pictures, and hopes to sow good seed thereby in the hearts and lives of those who attend.

**Oakland, First.**—Next Sunday being Palm Sunday, a special musical program will be rendered by an augmented choir at three in the afternoon. Dvorak's "Stabat Mater" will be sung. Flowers given in memory of departed loved ones will be used in decorating the auditorium for Easter Sunday.

**San Francisco, Green Street.**—Two services in Spanish are being held each week; on Sunday afternoon and Thursday evening. At the last evening service there were 23 men and 6 women present and every one held up a hand to signify the choice of a Christian life. The young men in the gymnasium class are becoming more and more interested in the work of the church. The Rev. John Brereton and his family are now in residence and are using their talents to good advantage.

**Petaluma.**—The last communion seven persons were received into the membership of the church and two who were unable to be present will be received later. The church has recently adopted the apportionment plan and is enthusiastic in its desire to raise the amount this year. Recently the membership was divided into four sections and each section asked to provide some kind of entertainment or social for the other members, and friends. Section No. 1, under the leadership of Mrs. H. P. Brainard secured Dr. William Rader and his lecture on Charles Dickens was delivered Friday evening, March 15th, to an audience which filled our auditorium.

**Adin.**—A series of special services lasting over two weeks were held in Adin, beginning March 3rd. Closing on Sunday, March 17th. Rev. R. S. Nickerson of Sebastopol preaching each evening and giving special addresses on Christian life and service in the afternoons. The church was filled almost every evening despite severe snow storms and on the last Sunday three services were held, the last one being in the evening, filled the church so full that boys sat along the side of the platform. The whole town seemed to feel the effect of the messages. Thirty-five persons indicated a desire to live a Christian life and many of them confessed Christ as their Savior. The results of the special meetings will be, a quickened membership, new members, an enlarged Sunday School and the organization of a good Christian Endeavor Society.

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## WASHINGTON LETTER.

By Samuel Greene.

The writer has had the privilege of looking over the General Summary of statistics gathered for 1911 by the Secretary of the State Conference. Thirteen churches have been added and five churches have been dropped from the roll. One hundred and eighty-nine churches will appear on the Year-book roll for 1912, of which six have installed pastors, five have had pastors recognized by the Council, while 127 others have pastors without formal recognition by Council or Association. Four churches are supplied by licentiates and one by a layman, leaving forty-six churches vacant.

The membership of all our Congregational churches numbers 13,821, of which 8,762 are females and 5,059 are males; but of these 1871 are absent; 977 have been received on confession and 1015 by letter. Ninety-six have been removed by death, 482 by dismission, and 643 by revision. Three hundred and fifty adults have received baptism and 480 infants have been consecrated; 11,358 families are reported, but this item is always a very uncertain quantity, for on the same field one pastor will report perhaps seventy-five families while his successor within a year will report but fifty, while the next pastor in succession within a very short space of time will find a full hundred or more. It seems in most cases to depend so largely upon the outside activities of the pastor and the visitors that the church can command. In connection with these churches 15,358 are said to be in their Sunday schools, but there are thirty-three churches which, up to the 15th of February, have made no report. There are sighty Y. P. societies with 3023 members and twenty-nine men's organizations with 1423 members; 23 boys' organizations have 650 members; 77 churches have contributed to the American Board $7442; 29 to Woman's Boards $11,618; 50 to Education Society $373; 97 to Church Building Society $1445; 136 to Home Missions $18,252; 63 to the A. M. A. $708; 101 to the C. S. S. & P. S. $1529; and 64 to the Ministerial Relief $448—a total of $31,815. To other Congregational benevolences $10,899, and to benevolences not Congregational $31,243. A grand total of all known benevolences of $73,957.

One hundred and thirty-eight churches reporting church expenses, $216,168. The increase in churches is eight; in members 686; increase in Sunday school members 1693, and in Y. P. S. C. E. 404.

The first number of Congregational Washington has just appeared and we are permitted to take from it a few items for such readers of The Pacofic as may not be able to see the columns of the local sheet.

Our North Yakima church recently celebrated the third anniversary of the coming of its pastor, Rev. E. A. King. A very happy service was held with an attendance of over 200. During Mr. King's pastorate the church has grown in membership to 300, being a gain of 175. The Brotherhood has recently conducted a series of six laymen's meetings on Sunday evenings with addresses upon various phases of civic conditions and the meetings have been largely attended.

Wenatchee church passed its second birthday in January. With the coming of Rev. C. S. Osgood last October the growth of the church has begun anew, with new members being added every month. Teachers in the Sunday school are almost entirely from the public schools, who are also members of the church. The graded lessons are used with work tables for the primary and junior departments.

The coming season promises unusual activities along all lines of material and moral improvement for the young city.

Spokane—Corbin Park has adopted the duplex system of church envelopes with splendid results; current expenses are being met, and more given for benevolences than during all the previous year. The Sunday school has an enrollment of nearly 160, with 15 teachers and a Home department. Rev. Park A. Winter has been the pastor since early last fall.

Brewster, in Okanogan county, is said now to have a population of 1000, with a Congregational church just organized, inspired in its beginnings by Missionaries Pendleton and Anderson, and is building a $5000 church. It seems to be backed by the community and will be associated with Brewster Heights, the widely advertised irrigated section a few miles from the town itself.

Bingen, Klickitat county, is the station on the so-called North Bank railway, where is being erected a $2000 church building, the organization having been gathered more than a year ago by Missionary Hershner. Missionary Anderson has had much of the supervision of the building during its erection.

Pastor W. V. Davis deserves great credit for the energy and courage which he has shown in persevering to the end with the completion of the $5000 church building at Irondale, Jefferson county, building it largely with his own hands and financing it most successfully amid the distress occasioned by the temporary embarrassment of the steel industry which founded the town.

The coming town of Lyle, Klickitat county, has been a

long time coming, because of the inability by any possible persuasion, by anyone to secure by purchase, lease or other means a lot of ground. For five or six years, and perhaps more, no lots could be had from the holders for love or money, and if a Sunday school was gathered, which was done over and over again, it was obliged to hold its session in a private home or in the parlors of the hotel. But a change of policy seems to have come over the ownership and now, being in different control, lots finely located have been donated and the foundations are being laid for a bungalow church, which later may be rearranged for a parsonage. It is one of the fine fruit-growing sections of the mid-Columbia valley and will most surely make good its present promise of a considerable town, already having several hundred population.

Rev. M. A. Frost is the pastor at Monroe, Snohomish county, where strong, aggressive work is being done, his people hoving just completed under his direction an addition to the original building for Sunday school and social purposes. Its cost was about $2500, and it is said to be one of the best of its kind in the state.

A note from the pastor, Rev. H. F. Burgess, advises us that the new church building at Sunnyside is ready for dedication and will be set apart for its uses on the 24th instant. Having had something to do with the beginnings of Congregational work in that place before there was even a village or an organization of any kind, we should like to behold this noble structure dedicated to the worship of Almighty God. Present circumstances seem to prevent, however.

4039 Whitman Avenue, Seattle, March 22d.

## INLAND EMPIRE NOTES.

**By Iorwerth.**

**Colfax.**—The church at this place, the county seat of Whitman county was organized by the late Rev. Cushing Eells, D. D., in 1877. It is the mother Congregational church of the Palouse country. The Rev. T. W. Walters, for ,4 years the General Missionary for Eastern Washington and Northern Idaho, now retired, but residing in Colfax,—was the successor of Dr. Eells, as pastor. Rev. H. P. James, D. D., was pastor for more than a decade. The present pastor, Rev. J. H. Bainton, has served the church for ten years. Until recently the church has worshipped in the building erected during Dr. Eell's ministry. They have now selected a more central location on Main street, and have began the erection of a new and modern building. It is to be built of brick veneer. The main floor will consist of a vestibule, auditorium, choir and organ lofts, sunday school assembly room, four class rooms, pastor's study, primary room and library. In the basement will be a large dining and social hall, ladies' retiring room and parlor, gentlemen's club room, kitchen, gymnasium, lavatories and furnace and coal rooms. The dimensions of the building are 49x77, and the estimated cost, $10,000. Every department of the church is in splendid condition, and the strong preaching of the pastor and efficient ministrations are appreciated.

**Spokane.**—Rev. Albert G. Traut, recently of Sheridan, Wyoming, has begun work in Cable addition. This is new work in a rapidly settled region of the city that promises much in the near future.

**Sprague.**—Rev. Jonathan Edwards, has presented his resignation, to take effect at the close of the sixth year of his ministry, the first of May. The building of railroads south of the town has reduced the shipment of wheat from it nearly a million bushels, and some of the strongest business men and supporters of the church have left.

**Sunnyside.**—Dedicatory services of the new church building took place last Sunday, March 24th.

## OREGON LETTER.

**By George H. Himes.**

East Willamette Association will hold its annual meeting with the Oregon City Church beginning May 7th.

Rev. George E. Paddack, Superintendent of the Congregational Home Missionary work of Oregon, who underwent an operation several weeks ago, and was confined to the hospital for a time, made a good recovery, and is now able to assume and discharge his regular duties again.

Yesterday was, indeed, a "Red Letter Day" in the history of three well known Oregon institutions, viz., The Willamette University, Salem, and the Y. M. C. A. and Y. W. C. A., of this city, whereby, through the munificence of Mr. Peter W. Severson, an Oregon pioneer of 1858; the first receives $100,000, and the last two $50,000 each. The piece of land from which the gifts as above noted was derived is a lot, 50 by 100 feet on the northeast corner of Fifth and Morrison streets, which Mr. Severson acquired nearly fifty years ago as payment for wages due from a man who had employed him as a wagon maker, who deeded him this lot, not having any ready money at the time the wage was due.

A vigorous canvass has been going on for several weeks past under the direction of President Homan of Willamette University for the purpose of securing an increase of $500,000 to its endowment fund. With the addition now noted, which came as a surprise, the amount secured aggregates $350,000, and friends of the movement feel very sanguine about raising the remainder in a short time.

Portland, March 24, 1912.

# The Home.

## YOUR DAUGHTER.

One would think that the most natural thing in the world would be for a mother to understand her daughter. On the contrary, it is one of the rarest things to meet with a mother and daughter, who, while living under the same roof are in sympathetic accord one with another.

I may be wrong, but I feel that in every case where perfect sympathy does exist between a girl of sixteen and her mother, it is either because the girl is not destined to become a forceful character in later years, and is dominated by the stronger personality; or else that it is the mother, who, weak and inefficient, has not exerted to the full her influence at that trying time. There may be exceptions in plenty to this rule, but it seems to me that there is bound to be some little friction between a mother who is forceful and a daughter who has a decided character just when she is beginning to grow up.

And there is every reason why this should be. How is a child to develop who is dominated and influenced entirely by an older mind, even though it be her mother's?

There must be a breaking away, a desire for independence, and a fighting for it before the young nature can begin to unfold. There can be no strength without personal effort. Everything worth while must be struggled for.

At the critical age of dawning personal life in her child it is impossible for the mother to be strong and vital herself and still at all times sympathetic. There must be friction and unhappiness of one kind or another, though usually it is only superficial. Nature has ordained, for a short time, that they shall pull different ways. Nor is this strange. It is the very pulling in different ways that urges the young soul on to individual growth and forces it to find its mate. Thus, Nature, by the situation she has herself created, brings about her own results.

Do not think that I am encouraging insubordination in young girls. Nothing could be further from my thoughts. What I wish to show is, that there is a natural reason for the situation which so many girls meet with in their lives, and, by explaining it, urge upon them the utmost patience self-restraint and unfailing loyalty to their mother, whose suffering they will never know until they have tasted it themselves.

A girl cannot realize her mother's position until she has children of her own. She then sees her girlhood in its proper light, and understands for the first time what a trial and disappointment she has been to her mother just at the very time when sympathy, if it could have been shown, would have overcome so many difficulties in the paths of both. With the perspective on her own life, gained only through marriage, the daughter opens her heart to her mother in a way she never could before, and understands for the first time the suffering and disappointment she has brought to that mother.

Only when she begins to lead her own life, and is transplanted to the soil her nature needs for its true growth, is the way opened for a beautiful and sympathetic understanding between the two. All the trifles over which it is so easy to disagree while in the same house are forgotten. Only the good in each character is open to the other's gaze. The good was always there, but the circumstances of a too-intimate home life crowded it to one side, or rather covered it with a network of little grievances, little disappointments, little personal trials, suffered daily by one at the hands of the other.

It is when the daughter marries and has begun to realize her coveted personal independence, gaining a development which it was impossible to reach at her mother's side, that the real relationship (which is a strong, equal and sympathetic friendship besween the two) can be accomplished. This friendship supports them until death, and is one of the strongest human ties.

There is a strange characteristic very strongly marked in the girl of sixteen—strange because it is a kind of hallucination for which there is absolutely no foundation. She is under the impression that she is experiencing feelings and emotions never experienced by anyone before, that what she thinks is unique, what she feels and does unique—her ambitions, hopes, aspirations, all unique. She imagines that her mother, hopelessly without the magical ring, is an alien of the worst type.

How much easier it would make things all around if she would but realize that what she is going through is the common experience of all human souls; that that mother who "knows nothing" and is so hopelessly outside her new thoughts has had exactly the same experience in her youth, and her mother before her. The situation is perfectly easy to explain, if only she could bring herself to see through, behind, and around the unfortunate hallucination that her experiences are peculiar to herself.

Mothers, by the by, understand a great deal more than they are given credit for, and have many a quiet smile over the impenetrable reserve of the important young persons who find it so hard at this time to see further than their own noses.

The mother understands quite well all that is going on. She knows that the rampant emotions, fancied importance, and but half-subdued energies in her child must all be toned down by endless knocks and disappointments before they consent to be driven in harness and thereby reach their true proportions.

She knows, too, that upon this very exuberance, this enthusiasm, this strange hallucination itself, will grow all that will make her child a woman of strength and personal vigor in her maturity.

But who can tell what the mother suffers, even if she is wise and understands? The disappointments endured in silence by mothers who feel themselves powerless to influence their children for the good they long to see them imitate, are, I suppose among the greatest disappointments of the world. What mother but has dreamed dreams of glory for her children, only to wake up to their growing and unconquerable imperfections! Too often the mother sees but the worst side of her children, and must sit still in bitterness, thwarted and disappointed at every turn.

She has another kind of pain to bear, as well, or there is an underlying trait of jealousy in woman, hide it as she may. There is a poignant sting in every mother's heart when she realizes for the first time that her child has made the mysterious change from childhood to womanhood and is touched for all time with the chrism of individual life. Where has the affectionate, docile little girl disappeared to? Who is this wayward, impetuous young woman in her stead? There is not a word spoken, but the mother knows that the earnest, defiant little person at her side has begun her pilgrimage toward that promised land whither she goes to seek her personal development after the means God has opened to her through her spiritual gifts. She goes alone, for the path leads directly away from her mother's side.

How could she feel otherwise than sad, and perhaps just a little defiant as well? Is she not at the very height of her own development, every trait strongly marked, every faculty awake? Life has softened her, experience has trained her. She is just realizing to the full the incoming of her gifts.

It is no easy matter to abdicate before the advance of the younger life. In her heart she feels that she is just entering into close quarters with life and just learning to give and receive of its bounty. It would be strange if the overtones of jealousy were not sometimes heard. She would be the last one to admit it, but the very wish to, "be like sisters" gives away the secret. A mother cannot be a sister to her daughter at this stage in their development. She must wait until the green grape is beginning to blush; and with the first tinge of scarlet on its cheek will come an appreciation of herself hitherto impossible and unguessed.

The mother, too, must have patience, for without it she will never win her daughter's true allegiance. Intolerance

is one of the strongest traits in a girl of sixteen. She does not want to wait for things to happen. She must hurry on to meet her problems and catch up to events before her hour is struck.

This intolerance, this nervous impatience, is so hard for the mother to bear without infinite sympathy and patience. She must have faith as well—faith in the principles she has herself inculcated during chidlhood. Though they have not blossomed, yet the roots are there, and the contests of life will bring them forth. The very intolerance she can hardly bring herself to bear is, as it were, the electric engine from which is generated all the power to lift her child's spirit eventually to higher things. The end is so great—that a noble woman may be formed; present grievances so small, so centered in the personal wound and selfish disappointment, which it is so necessary to forgive and overlook.—Mrs. Burton Chance, in The Delineator.

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MOTHERS OF MEN.

Mothers of men! The words are good indeed in the saying—
Pride in the very sound of them, strength in the sense of them; then
Why is it their faces haunt me—wistful faces, as praying
Ever some dear thing vanished and ever a hope delaying—
Mothers of men?

Mothers of men, most patient, tenderly slow to discover
The loss of the old allegiance that may not return again,
You give a man to the world, you give a woman a lover;
Where is your solace, then, when the time of giving is over,
Mothers of men?

Mothers of men! Yet surely the title is worth the earning.
You who are brave in feigning, must I ever behold you, then,
By the door of an empty heart, with the lamp of faith still burning,
Watching the ways of life for the sight of a child returning,
Mothers of men?

—Theodosia Garrison in Munsey's Magazine.

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# Our Young People

## COMMONPLACE COMPOSITIONS.

Belle's face was thoughtful and not altogether happy-looking when she came home from school.

"I think Miss Hill is the most peculiar person I ever knew," she announced decidedly.

Mother looked up in surprise. "Why, Belle," she exclaimed, "I thought you liked Miss Hill better than any teacher you ever had!"

"Oh, I like her well enough," Belle answered; "but what would you do if your teacher wanted you to write a 'commonplace composition'?"

"A what?" questioned her mother.

"Well, all she said was that people, ordinary people, could tell stories about things that had happened to them that were just as interesting as the things one reads in books. We each have to interview some ordinary person and then write our composition about what that person told us. What shall I do?"

"Go right down in the kitchen and interview Olgo," her mother answered promptly, "although I can promise you that you will find she is a most extraordinary person. You might help her pare the potatoes while you talk to her."

"Tell you a story that happened to me once?" Olga repeated, when Belle came into the kitchen with her request. "Oh, surely," she laughed heartily and went on in pretty broken English, "I tell you what I think of when I sit down this afternoon. I think of the first time I had a pair of shoes made of leather. It was Christmas, when I was twelve years old."

"But what were your shoes made of before that?" Belle interrupted.

"Wood, of course," laughed Olga, "Did you never see pictures of little girls in Sweden with their wooden shoes? When I was a little girl, about so big as you, I wanted leather shoes, oh, so bad! I go to school with a little girl that had a rich father, and she wore shoes made of shining black leather. I cry and cry, and make my dear mother very sad that I am so naughty and do not want to wear my wooden shoes. She said she wore such kind and so did her mother, but I am all the time cross about it.

"I go to my father and tell him what I want. He laugh and say if I am good girl till I am twelve years I shall have a pair for Christmas, that same year, made from shining black leather. I was just eleven, and I thought it was too long to wait. So one day I think of something bad to do. I knew it was naughty, but I did not care, for I think I get my leather shoes quicker. What do you think?"

"I don't know, but do go on, Olga!" Belle urged excitedly.

Olga laughed. "It is funny now when I tell it," she said, "but I do not see how I thought of such a thing. I sai. to myself that, if my wooden shoes were broken, father would have to buy me shoes of leather, so I made up my mind to break them. I took one and threw it hard against a rock, but it would not break. Then I took a big stone and pounded the toe of it, but it was not even the least bit cracked. Then—oh, but I was bad!—I took it to the woodpile, and with the big axe I chopped off the toe of my wooden shoe."

"O Olga, did you really?" gasped Belle.

Olga nodded her head. "But this is a story with what you call a moral to it," she went on merrily.

"I picked up my poor shoe, cut in half, and I ran into the house, crying, 'O father, my wooden shoe is broken! May I have one now made of leather?' M father picked up the two pieces of the shoe and very seriously he said, "I will see what I can do for this poor shoe that has been cut in half by the girl who wears it.'

"My, my, but I was ashamed of myself! I ran to my room and cried, and I cried harder when my father goes to the blacksmith and has him mend the shoe by fastening it together with little strips of tin that I might wear it to school again."

"And did you have to wear it to school that way," asked Belle.

"Indeed, yes," Olga answered, "and good it was for me. But, when the next Christmas come, I find my fine leather shoes under the Christmas tree and my kind father smile at my pleasure. Excuse me now, I must start the supper."

"Thank you, Olga," Belle replied, as she started upstairs. "I guess Miss Hill knew what she was talking about when she said ordinary people's lives were more interesting than story books, though I don't think," she added, "that a person who once chopped her wooden shoe in two is a very ordinary person."—Annie Louise Berray, in the Churchman.

### THE FUSSY GIRL.

The fussy individual, if a girl, thinks that she can do wonders and accomplish more in a day than you can in a week. If age brings wisdom, she learns that your one piece of work, brought to a careful conclusion, is worth more than her half dozen messy failures, which, if any one may chance to bear a resemblance to what it should be, is found on a close inspection to be only scamped and quite worthless. While if she be a woman, she is convinced that she has been specially sent by Providence to prevent others from growing careless and lazy and putting too much confidence in those around them, and generally setting on their lees—that is how she puts it. But the recipients of her kind attentions say that her advent is a tornado that knocks them breathless and gives them a world of trouble to get their belongings together again after she has kindly scattered them to the four winds of heaven.

The fact is that the individual who fusses, be she girl or be she woman, gets on one's nerves. One wishes that one could pick out one's sensibilities wrap them in wool, and pack them away properly labeled until she has passed by. Then, perhaps, one might be able to endure her, even, perhaps in a way enjoy her, much as we appreciate the piece of stodgy cake which our hostess assures us was made and baked by herself in her cook's absence. And while murmuring, "How clever of you!" we are inwardly wondering how we can dispose of it without giving ourselves dyspepsia.—Presbyterian Banner.

### WORTH REMEMBERING.

The Scientific American concludes a leading editorial on "Education and Success" with this sentence, writ large and emphasized by italics:

"Your success is measured, not by what the world gives to you, but what you give to the world."

That's worth remembering, young man or young woman.

Mrs. Waldo (of Boston)—"I have a letter from your Uncle James Penelope, who wants us to spend the summer on his farm."

Penelope (dubiously)—"Is there any society in the neighborhood?"

Mrs. Waldo—"I have heard him speak of the Holsteins and Guernseys. I presume they are pleasant people."—Christian Endeavor.

Contributor.—"What has become of that poem, 'The Turtle Dove,' I sent you?"

Editor.—"I've placed it in a pigeonhole."

"I hold that thoughts are things
Endued with being, breath and wings;
And that we send them forth to fill
The world with good results or ill."
—Ella Wheeler Wilcox.


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